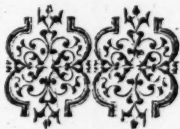


PHYSICKE
FOR BODY
AND SOVLE.

SHEVVING THAT
THE MALADIES OF THE
one, proceede from the finnes of the
other : with a remedie against both,
prescribed by our heauenly Physician
IESVS CHRIST.

DELIVERED IN A SERMON
AT BUCKDEN IN HUNTINGTONSH,
before the Right Reuerend Father in God
the Lord Bishop of *Lincolne* then being, by
E. Heron Bachelor of Diuinitie, and
sometime fellow of Trin. Col-
ledge in *Cambridge*.

Vt te ipsum serues, non expergisceris? —



LONDON,


Printed by *John Legatt* for *Francis Constable*,
and are to be sold at his Shoppe in *Paules*
Church-yard at the Signe of the
White Lyon. 1621.

57C 13227

T
H
R
G

TO THE RIGHT
HONORABLE AND
Right Reuerend Father in
God, Iohn Lord Bishop of *Lincolne*,
Lord Keeper of the Great Seale
of *England*, one of his Maesties most
Sacred Councell the increase of
temporall, and complement
of glorie eternall.

Right Honorable,

 *N* the generall
concourse of those
who runne to doe
your Lordshippe
honour, I, (who haue tasted
as freely of your former fa-
uours as the most of them)
could no longer containe, but
with

The Epistle

with *Abimaaz* must runne
also, though without a full er-
raund; perswading my selfe
that the swift wings of sincere
affection would carry me be-
yond the formost *Cushi*.
Pleaseth it therfore your Ho-
nour to accept this first argu-
ment of my vowed duty, utte-
red sometime at one of your
places of residency, graced by
the audience of one of your
predecessors, but now prest for
your Lordships seruice. It can
adde nothing to the magnitude
of your honour, no more then a
droppe

Dedicatorie.

*droppe to the Ocean, but by
your Lordships acceptance it
may increase the honouring
multitude by One. The Lord
of Lords who hath begun this
great worke in you, perfect the
same to the glory of himselfe,
the aduancement of his
Church and disrespected
Churchmen.*

Euer at your Honours

seruice in the Lord,

E. Heron.

The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1900, in the several precincts of the County of Adams, State of Massachusetts.

Ernest Young

GOV H. 3

I

B



me

every

can
his



PHYSICKE FOR Body and Soule.

Ioh. 5. part of the 14. vers.

*Behold thou art made whole : sinne no
more , least a worse thing happen vn-
to thee.*



E that promised to
make his Apostles Fi-
shers of men, *Matth.*

4. 19. Vsed a two-
fold nette wherewith
to catch and drawe

men vnto him sayes *S. Chrysostome. (a)* ^{*a Chrysost.*}
^{*in 22. Luc.*}

^{*συναγωγη*}
^{*2)*}
^{*παρακληση*} } the net } wōders, } Bythe
of } and of } first
words. } Hee

caught those many who beleueed in
his name, when they saw the miracles
A which

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which He did. *Ioh.* 2. 23. (b) By the second He enclosed his very enemies, those Officers who were sent to apprehend and bring him before the High Priests and Pharisees. They were so entangled in the net of his heavenly doctrine, that they had no power to lay violent hands vpon him, but returned with this answer, neuer man spake as that man did. (a) Our blessed Sauour vseth both these nets in the recouering of a certaine poore, lame, and diseased man, the subiect of this Text. First He heales him with the the bare word of his mouth, *Surge & tolle grabatum*, verse 8. Him who by ordinarie meanes could not be healed in 38. yeares before, verse 5. Secondly He leaues him not here, but that He might be wholly taken as well in soule as body He casts vpon him the net of his words and doctrine. Behold thou that wert thus many years scourged for thy sinnes, art now through
mercio

mercy restored to thy perfect health, take heede least falling into the same finnes againe thou pull downe Gods iudgements after a more fearefull manner : where our blessed Sauour puts him in minde of his long desired recouerie, shewes him the cause of his miserie, and giues him an item, to preuent a worser calamity. *Behold thou art made whole, &c.* Out of which words, without vexing them either with curiositie or multiplicite of diuisiō, arise naturally these 3. parts

- | | | |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|
| 1. | $\left\{ \begin{array}{l} \text{memoratio be-} \\ \text{neficij.} \\ \text{Com-} \left\{ \begin{array}{l} \text{monitio, officiij.} \\ \text{minatio sup-} \\ \text{plicij.} \end{array} \right. \end{array} \right.$ | Beholde thou arte |
| 2. | | made whole |
| 3. | | sinne no more |
| | | Least a worse thing |
| | | come vnto thee. |

The commemorati- $\left\{ \begin{array}{l} \text{Manner} \\ \text{on of the benefite} \\ \text{contains the} \end{array} \right\} \text{and} \left\{ \begin{array}{l} \text{Matter:} \end{array} \right\}$
Behold, The manner : Thou art made whole : The matter. To begin with the first.

This demonstratiue *Ecce*, Is not a
A 2 note

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Iam. I. 5.

*Theophrast.
in charact.
superbi.*

note of approbation in the Receiuer of the benefit, as if through his long patience He had merited this fauour at Christs hand, being set out vnto vs as a grieuous sinner: Nor a signe of exprobaton in the Giuer, For God giueth freely and vpbraideth no man with his gifts: Nor a vaine repetition of ostentation in our Sauour, for thē it would haue run in the first person, *Ecce sanum te feci*, as it is noted in the character of the proud man. But it is a note of Remembrance & consideration vttered to this end, that the benefit of God so plentifully bestowed vpon him should not now be written in the dust to beblown away with the slight blast of forgetfulnesse, but remaine fixed, and settled in his heart written as the Prophet speaks with a pen of yron, and the point of a Diamond to continue for euer: And with good reason, for the very Hea-then could taxe the whole kinde for want of this vertue, comparing man

in this regard *πῶς τὸ ἐν ἡμῶν*, to a bottom-
 lesse vessel that transmits what euer is
 put into the same. A sinne begotten in
 our first parents and propagated in
 their posterity. Take a tast of it in the
 Israelites, Gods most obliged people,
 who had such sensible feelings of his
 fauor as they might be iustly tearmed
 by the Philosophers word *ιευαδὴς* bur-
 thened with his benefits: yet with the
 it fared, as with those of whom *Senec.*

*Epigr.
Anthol.*

*Aristotle
Ethic.
Seneca de
benef.*

*Apud quos non diutius in animo donata
 quam in usu.* Witnesse that God rebu-
 ked the red sea, and it was dried, led
 them in the deepe as in the wilder-
 nes, causing the waters to couer their
 oppressors, &c. Then belecued they
 his words & laud praises to his name,
Psal. 106. 12. But incontinently they
 forgat his workes and would not a-
 waite his counsell. *vers. 13.* There-
 fore least we should *deglutire benefi-*
cia Dei swallow down the benefits of
 God without ruminating on them

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by due meditation: or least we might impute them to our owne deserts, sacrificing to our own nets and kissing our owne hands as the Prophet hath it for catching and procuring the same, our blessed Sauour stirres vp this restored man, and in him all that enioy the like benefit to tast and consider how good the Lord hath beene vnto vs. *Behold.* The matter folowes. *Thou art made whole.*

Ouid.

The benefite of health may challenge all possible thanks at any mans hand.—*Vt corpus redimas, &c.* skinne for skinne and all that a man hath will He giue for his life, was the last and the best argument the Diuell could vse to infringe *Iobs* faith and confidence: *Stretch out now thine hand vpon him and see if He will not blaspheme thee to thy face.* But health is the life of life, Since *non viuere sed valere vita est*, life without health is but a lingering death: and therefore the

Iob. 2. 5.

Senec.

the Prophet makes it a great part of his happie man ^{τὸ σῶμα ὅστις} to bee sound of winde and limbe, for — *Si* ^{Thales ap. Diog. Laert.} *capiti bene, &c.* If it be well with vs in the whole structure of our body can princely riches adde more, yea they cannot yeeld so much happinesse of themselves, ^{ἐν δ' αἰσθημα καταλαγχαῖς ἀπολλάττω,} *&c.* Neither can the glorious Diademe of a King assuage one whit the ach of his head, nor the pretious signet command the least disease from the finger. Yet howsoever the benefit of health be great in it selfe, it was here greater if we review the former condition of him one whom it was conferred. Wheras *Seneca* makes but three things grieuous in euery disease

which are ^{Dolor Corporis.} Affliction of body.
^{Intermissio voluptatis.} Intermision of all
 either ^{Timor mortis.} ioy and pleasure.
 Feare of death.

Beside these this diseased patient was ouercome.

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1. Of pouertie, as great a disease
Menander. as the former, --- *ὅτι ἐν πτωχίᾳ βαρὺ τὸ πόνος αὐτῷ πορτοῖον*,
 no burden more burdensome then
 pouertie, insomuch as *Hecuba* beeing
 brought to that extremitie calles her
Euryp. in misfortunes; --- *ἐξαιρετικὴ ἡ ἀλγίστη, ἡ πόρτως*. such
Hecuba. as surpassed the sufferance of nature:
 being numbred among the curses of
Deur. 28. the Law, yea accounted so great a
22. curse with the Heathen that *Plutarch*
 reportes many to auoyde the same,
 haue beene content to throw them-
 selues headlong from high rockes in-
 to the sea preuenting that miserie of
 life by a sudden and certaine death.
 Now of this disease laboured this
 poore creeple who wanted meanes
 to procure a man to put him into the
 poole when the water was troubled.

2. He was accompanied no doubt
 with puerries necessarie attendant
Juvenal. Contempt, --- *Nil habet infelix pau-*
pestas, &c. The poore man is despised
 of his neighbour, sayes the wisest of
 men.

men. The Iewes according to their receiued opinion, accounting him Gods enemy because of his great misery, as they did those Galileans whose blood *Pilate* mingled with their own sacrifice (for refusing to offer for the the health of *Cesar*, as *Theophylact* notes it.) They cared not to reach vnto him their helping hand of pity.

Ethnorum opinio miserum esse, Diis inuisos benignum in Theocris.

Theophylact in 13. Luc.

3. The long continuance in his infirmity, made it the more incurable in it selfe, and the more insufferable to the patient beeing of no lesse then thirty eight yeares regiment, whereby it had gathered together such a multitude of ill-affected humours, as they not onely surpris'd the whole body, but were able to oppose the strongest art of the most expert Physician, since *Sero medicina, &c.* Inveterate Diseases which haue placed their garrisons in our mortall tabernacles cannot be displaced by ordinary meanes.

4. Such

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Terrul. de
bapt
scall.
dorp.

4. Such a grievous disease of the body could not but cause as grievous diseases in the minde by reason of that Sympathie or compassion betweene these two yoake-fellowes: the first whereof is a longing expectation of the bodies ease and her quiet from the troubled water, for *Quoniam id factum*, and it cured all manner diseases whatsoever, vers. 4. Now *Carnifices animi mora & expectatio*. Expectation is as the hangman of the minde torturing the same betweene the two gives of hope and despaire, Hee well hoped that after the many nights of sorrow, the mourning of ioy now approached wherein he should be restored to his perfect strength, but his expectation was wholly frustrated, his hope was with so many deceiuings quite tired that it became hopelesse, which brought one his soule the last of all her diseases, a finall despaire of enioying that miraculous benefite of healing

ling, for he concludes with our Sauir-
our, that he was alwaies preuented by
others who stepped in before him, as
it is in the seauenth verse of this chap.
Recollect wee then the greatnesse of
this benefit bestowed on him. Besides
that his body is no more afflicted, his
ioy & pleasure no longer intermitted,
and the feare of death ouerpasse, his
pouertie is hereby releued, his con-
tempt salued, the long continuance in
his disease ended, his racking expecta-
tion fully satisfied, and his finall de-
spaire finally preuented. *Beholde thou
art made whole.* Wherein the bounty
of our blessed Sauour is yet further
extended to him, who in this our ex-
ample shewes sufficiently that hee is
the only true Physitian of mans soule,
in that hee makes this mans bodily
cure but a preparatiue to the cure of
his sicke soule, *Fecit quod videri pote-
rat, ut sanaretur quod videri non poe-
rat.* He makes a cure vpon that which

Ang. in lxx.

was

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*Dat viuendi
morem, dat
innocentia
legem post-
quam con-
tulit sanita-
tem. Cypr i-
an.*

2. part.

was obvious to the eye of man, the body that so hee might make way for the inuisible cure of the minde, and therefore in the next place he shewes him the cause of his miserie which was sinne, for his humiliation, and admonishes him to sinne no more for preuention of a worse euill, and that is the second part vnder our consideration. Viz.

The commonition, *Sinne no more.*

He had sinned or else he had neuer beene afflicted, for *Pena non precedit culpa*. Punishment neuer goes before, but dogges sinne at the heeles: wherein he had sinned is onely knowne to him that knowes only the diuers windings of mans heart. To thinke with some in Saint *Chrysostome* that his sin was the manifesting of Christ his Physitian to the Iewes, as a transgressor of the Sabbath, besides that the lettar is opposite to that conceit, it incurs the solocisme of *ὁ ἁγίος ὁ πᾶσι*, For this sinne (if there had beene

beene any such) must needs bee committed after, it could not be before his healing: *Et si accusandi gratia dixisset,* Chrysostome in locum. sayes *Chrysostome* hauing relation to the 15. verse, *Timuiſſet utique peiora, cum minantis potestatem eſſet expertus.*

We rather ioyne with the Apostle, *In multis impingimus omnes,* All of vs offend in many things; Iam. 32.

These many things then at the object of this admonition: Looke therefore how diuers sinne is, but sinne is *πολύμορον, πολύχρον, ἀπειρον*, Peccare est like the continued quantity admittes et anquam infinite sections and diuisions, euen so linias transire, sic. Parad. extensiuie is this admonition applied to vs, prohibiting all manner of sinne incident to the nature of man. I will confine the infinitenes therof to these termes.

Either $\left\{ \begin{array}{l} \text{Quod-} \\ \text{Quantulum} \\ \text{Quale-} \end{array} \right\} \text{cunque}$

For the first, whether it bee a sinne
against

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against the first or second table, *Observatio legis est copulativa*; Holines and righteousness are ioyned together in the Benedicte, holinesse towards God, and righteousness towards our neighbour, according to the commaundement in Saint *Iohn*, that he which loveth God should love his brother also: so that an Indulgence cannot save up the breach of any part of the morall law which is perpetuall, nor a dispensation from any mortall man give liberty to the least sinne which is against the same. And the reason is for that the dispensation against the lawe must be graunted by as great authority as the lawe was first made, but the morall lawe grounded on the lawe of nature, was founded by the author, & creatour of nature God himselfe, and therefore by him only may it be dispensed withall, which the schoolemen acknowledge in that theologicall axiome, *Præscripta legis naturalis non sunt*

1. Ioh. 4.
vlt.

Altered.

sunt dispensabilia: But the morall law of God what is it but the law of nature written in tables of stone.

2. *Quantulumcunque*, Not onely those monstrous finnes of the olde world, or those crying finnes of Sodom, Gomorrha, Niniue, which were so bold and impudent as to aduance themselues before the face of Almighty God, but euen small finnes as wee esteeme them, for the small egge of the Cockatrice will in time prooue a deuouring serpent, and if the little theeues get once in at the windowes, they will soone set open the doores for the great ones to enter and despoyle vs, *Quid interest* (sayes S. *Augustine*) *utrum uno grandi fluctu naui obruatur, &c.* what skils it whether the ship suffer wracke from one huge billow that ouerwhelmes her, or by some few small leakes which in time sinke her, seeing the wages of this little as that great sinne

*Nescio non
possumus le-
ue aliquod
precatum
dicere quod
in Dei con-
templum
admittitur.
Hieronym.
Ep. 14.
August. Ep.
108.*

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Rom, 6. 23; sinne in its owne nature is eternall death.

2. *Qualecunque*, of what nature, quality, or condition soeuer the sin be. As first, whether they be sinnes of age or sinnes of youth, *Detur aliquid aetati* was but a heathen mans diuinity, Christ shed his warmest blood for them, and requires that they aboue al others should not spare their best yeares in his quarrell, and therefore Saint *Iohn* writes to the young man especially because they are strong and able to beare the burden of the day, yea *Contra assiduum Antiochum generose pugnet emnis atas*, As it is rendred out of *Nazian*. For such is Gods husbandry as no season prooues vnseasonable for sowing the feedes of piety, sow thy seeds in the morning and in the euening let not thy hand rest.

1. Ioh. 2.

2. Whether sinnes issuing from the temperature of mans body. If the

the cholerick were priuiledged from the prædominancie of that humour to cast forth his sudden flashes of wrath and reuenge, *Lamec* might iustifie the killing a man in his wound and a yong man in his hurt. If the sanguine might beguile the time in dalliance, in chambering and wantonnesse: *S. Ambrose* had spent his oyle vainely in *Dauids* Apologie. If the flegmatique might bury himselfe quicke in the graue of idlenesse, He neede not put it of, By a Lyon in the way, a Lyon in the streete. If the melancholicke might harbour darke and dismall thoughts and bring forth desperate effects, discontented *Achitophel* might make a long letter of himselfe without præiudice to the letter of Gods Law. But nature must bee subdued by grace, It beeing the first step into Christianitie to denie our selues, and yeeld all subiection to the will of God.

Gen. 4. 23.

*Disum de
Vacia igno-
ro cive.
Vacia hic su-
tus est. Sen.
Ep.*

Prou. 10.

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3. Whether they be sinnes of
 Rom. 12. 2. conformitie, As to pride it with the
 Spaniard, to drinke drunke with the
 Dutch, to be light of promise with
 the Carthaginian, to play the lyer
 with the Cretensian, or the lying
 Equiuocator with the Iesuited Ro-
 mane; For the time was when *Regu-*
 Prouerb, *lus* would rather returne to Carthage
 vpon his faith giuen though to the
 most exquisite torments then to haue
 slipped away by a mentall elusion.
 Wee are taught in Gods Schoole
 though Israel play the harlot, yet
 Iudah should not sinne; Thus wee
 reade of the riuer Alphæus that it
 conuaies it selfe through the Sea
 breaking forth to his beloued Are-
 thusa, and yet participates no whit
 with the seaes brackish humor; Thus
 Lot was found chaste in the midst of
 Sodom, *Iob* truly religious in the ido-
 latrous land of Vz, and many Saints
 in *Cesar Neroes* household.

Lastly

Lastly, whether they be sins proceeding from a good intension, euen that makes not simply a good action; for *Bonum est de integra causa* sayes *Aquinas*: both beginning, meanes, and end must bee right, or else the whole action will prooue wrong, because the least leauen of euill sowres the whole lump of goodnesse; Take it in *Vzzahs* staying the Arke ready to fall, it was well meant as Hee thought and intended to a good end: yet forasmuch as He did it neither *authoritative*, being no Priest, nor *ex* ^{2. Sam. 6.} *mandato speciali*, by any speciall command or secret insinuation of Gods Spirit moouing him thereto, but his owne appetiue will, God slew him in the same place. Here then, *In ordine ad bonum spirituale* for the Popes power in temporals ouer the Lords Anointed to vpholde the Arke of ^{Fines & que sunt ad finem debent esse eiusdem generis.} Gods seruice will prooue but *ordo inordinatus*, being neither primatiue in himselfe, nor deriuatiue from the

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true fountaine of all power. The first is wisdomes peculiar, *Per me Reges* Proa. 8. 15. *regnant*, and it is the Lord that putteth downe the mightie from their seate: and therefore *Super aspidem & basitiscum* was as violently rent from Christ by Pope *Alexander*, as iniuriously put vpon the sacred neck of the Emperour by the foote of more then *Luciferian* pride. For the second Christ himselfe had it not *qua homo*, *Regnum meum non est de hoc mundo*, my kingdome is not of this world, how then can the Pope Vicar that which was neuer committed or transmitted vnto him: It remaines, that this indirect intension proues a direct vsurpation. And here likewise falles their opinion who are so far from vpholding as they bend all their intensions to the pulling down of the Arke of Gods seruice in regard of decent orders, comely rites, beutiful ceremonies, &c. Let vs begin with the fountaine from whence these vnhalloved intensions

*Delegatus
nihil facit
auctoritate
propria Pa-
normit. an.*

intensions haue their origination, we shall finde that to bee an Erroneous conscience spurred on by vnaduised zeale, I cal it erroneous *quia cōscientia nunquam obligat in virtute propria, sed in virtute precepti diuini*, *Aquinas.* it binds not by vertue of its own direction, but in the vertue & strength of Gods commandement, but Gods commandement is, that all things be done decently and in order, and that euery soule bee subiect to the higher powers in things not opposite to the highest power, not so much for feare as for conscience sake, For in such things *plus obligat preceptum principis & prelati quam propria conscientia*, (saies *Hales*) Our conscience in such cases must bee captiuated to lawfull authoritie. And therefore the streame of such intensions must beginne at this true fountaine, and not issue out of the broken pits of euery mechanickall phansie and inuention.

Rom. 13.5.
The very
Geneua
note in 5.
A&. 36.
Is, that in
matters
which con-
cerne reli-
gion wee
must not
attempt any
thing vn-
der colour
of zeale be-
side our vo-
cation,

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Secondly, for the meane furthering this intentiō, Thats no lesse (say they) then the Scripture, but the Scripture is the Canon by which all our actions should bee squared: Yet as the Philosopher said of a law politicall though it bee in it selfe most perfect & streight, the Iudge by his wresting interpretation might make it *επιβλῶν* peruerse and crooked: so may we say of Gods law, especially if vnlettered folke haue the interpretatiō therof in their hand, to the which is required the greatest art and science. If any say the text is plaine, the letter apparent, *S. Nazian.* answers that *Studium litteræ est pallium iniquitatis*, the sticking too much to the letter in generall is the cloake of much impietie, Did not *Arrius* fall into his hæresie by holding himselfe to the letter, *Pater maior me. Ioh. 4.* Did not the Donatists goe about to prooue theirs to be the only true Church by the letter of the text. *Cant. 1. 6. Tell mee where thou feedest*

*Arist. Met.
lib. 1.*

*Sic. Chilia
alta ex
Apoc. 20. 2*

feedest and wherethou lvest at noone,
Vti cubas in meridie, They would
 prooue from hence *Ecclesiam ad so-* Alphonsus
de Castro in
lam meridionalem plagam quam ipsi verbo Ec-
incolebant redactam, that the True clesia.

Church was only to bee found in
 those Southerne parts which they in-
 habited, but it fared with them as it
 did with those of whom *Salomon*, Prou.30.
 They that wring their nose fetch out vit.

blood, which *S. Gregorie* interprets,
 That they who wring, wrest, or mis-
 interpret Scripture (a thing incident
 to vnlearned people as appeares in
 the 2. *Pet.* 3. 16.) they bring forth *aut*
hæresim aut phrenesim, either an hære-
 sie or a phrensie. And therefore the
 H.Ghost giues an item to such daring
 Prophets. *The time shal come that they* Zach. 13, 5
shall be ashamed of their visions, & shall
say I am no Prophet, I am an husband-
man, man taught me to be an heardman
from my youth vp. So that this *medi-*
um cannot bee a rule to them who
 haue not true and vniuersall know-

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ledge to vse the same.

*Vincent con.
vra harsf.*

August.

Thirdly, for the End terminating, what is their scope but Innouation A monster in a well established Church breeding more euils then euer did the lake Lerna. In matters of doctrine *noue non noua*, wee may handle the point after a new manner so that wee inferre no new and exorbitant matter; but in matter of Church order *nec noue nec noua*, neither noueltie of manner nor of matter ought to be enforced, since *ipsa mutatio consuetudinis, &c.* the change of an ancient custome in the Church, if it should somewhat helpe by the vtility, it would hurt as much, or more by the noueltie, and therefore *primo diuina legis autoritate, &c.* sayes Vincent. First the Word of God written must guide, but where that is silent, *Tunc ecclesie Catholica traditio*, Then the institution & tradition of the Church must take place, Hence is it that the holy Ghost bids vs not to remooue the

the auncient bounds which our fore-
 fathers haue set, teaching by this al-
 legory not to bring innouations into Pro. 22. 28.
 the Church contrary to what wee
 haue receiued from godly antiquity,
 and theres a curse annexed to such In-
 nouators. He that breaks downe the Ecdl 10. 8.
 hedge, him shall a serpent bite, the
 hedge of godly order as well in
 Church as common-wealth, as *Liri-*
niensis expounds it, him shall Satan
 the subtile serpent bite. This was the
 case of *Donatus*, first hee breakes
 downe the hedge by innouation,
 then the serpent bites and stings him
 on forward to fall into open scisme
 with *Cacilianus* the godly Bishop of *Alybonius*
de Laistie.
 Carthage & his orthodoxal Church,
Postea scisma in haeresim commutauit.
 He turned scisme into plaine hære-
 sie, and then this gangrene spreads it
 selfe so farre, as the contagion ther-
 of hath reached euen to our times. In the
Swincksel-
dians, the
Anabap-
tists, Brow-
nists, Fami-
lists.
 This may be the cause why *S. Paul*
 does earnestly wish, that they were
 cut off who did disturb the Galatians Gal. 5. 12.

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Cyprian de
Vult. Eccle-
st.

2. Sam. 6. 8.

Ast. 5. 39.

foreseeing that by the Schismes and
dissentions the seamelesse coate of
Christ the Embleme of his Church
(as S. *Cyprian* hath it) might by these
meanes bee rent and torne asunder.
These intensions therefore cannot
attaine their wished end, but accor-
ding to the saying of *Gamaliel* be-
cause they haue proceeded from man
and not from God they haue neuer
taken place but received *Vzzahs*
doome *Perez-Vzzah* to bee diuided
and scattered euen from our late
Queenes regiment vnto this present
time and therfore let such *Innouators*
apprehend this admonition: *Sinne*
no more.

But if no more, then our spirituall
resurrection from the graue of sinne
must be speedie and constant, speedy
euen from the present period of time
constant, to the last point of life;
non amplius, ~~No~~ more imploies
both. For the first, that it ought to be
without delation the bodily, *Physiti-*

an

an teaches that τὰ μὴ καθαρὰ τῶν σαρκῶν οὐκ ἔστιν ἡγοράζουσα, *Hypocras.*
 αἱ θρῆνες μὴ ὡς βλάψουσιν, the infected parts of *Aphorif. 9.*
 the body, the more they are cher- *lib. 2.*
 ished, the more they are endamaged:
 so fares it with a soule habituated in
 sinne by a frequent custome in sin-
 ning, the conscience becomes so fea-
 red and the heart so hardned as they
 will not receiue the soft impression
 of Gods spirit, it proouing as easie
 to recouer a dead man in body as a *Consuetudo*
 sicke man in soule who is growne in- *altera natu-*
 to yeares of sinne, and so goes on *74.*
 from darknes to darknes vntill hee
 come to the vtter darkenesse where
 he findes no other comfort, but wee-
 ping, wailing and gnashing of teeth.
 And as it must bee speedy, so must it
 be constant, for *Non initia Christia-*
norum sed fines coronantur, because *Bern.*
 one may begin in the spirit but end
 in the flesh, and therefore as in the O-
 lympicke games not the fairest nor *Arist. etib.*
 the strongest *καὶ τῶν ἀγανθόμενων*, &c, but
 of those which strived, they that
 con-

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continued to the end won and wore the garland: so in the Christian warfare against our ghostly enemies, sin, hell, Satan, if wee continue faithfull vnto the death, God will giue vs the crowne of life. *Sinne no more.*

Reu. 2. 10.

*And to the
wilde man,
Naxian
wilde man
wilde.*

Deut. 32. 15

The admonition is both iust, and necessarie. Iust for wee are for the most part no sooner confirmed in health and strength but we are ready to summon vp our forces, and giue vp our members as weapons of vnrighteousnesse to sinne, as souldiers doe yeeld themselves to their captaines to warre vnder their banner: Thus the Israelites when they waxed fat, and in good liking spurned with their heele, therefore they forsooke God that made them and regarded not the strong God of their saluation: To such the saying of *Seneca* might fitly be applyed *Tutius agrotassent* when they turne this gift of God into wantonnesse and abuse their

their strength to the powring in of much wine and bearing strong drink.

And necessary, for *τοῦτο ἀμαρτωλότης ἐστίν* *i. Tim. 5. 6.*
ἐστὶ θάνατος, the life of sinne is the death

of the soule, and therefore the widow that gaue her selfe ouer to lustfull pleasures *ἐκείνη τῶν ἡμερῶν*, her liuing body was but the sepulcher of her dead soule, But how shall wretched man—*Bern. med.*
Cuius conceptio culpa est.

Who euen in his conception is warmed in vncleane blood through originall contagion, and staves not there but in a short progresse of time does *ponere Adam super Adam* *Augustine* by his actuall transgressions being more lame in his soule, then this lame man was erewhile in his body bee capable of Christs admonition? Can a badde tree bring forth good fruite? Doe men gather grapes from thornes, or figges from thistles? I answer.

1. If a mā haue a seruēt desire not to sinne

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finne, as the prophet *David* said, *Oh that I were so upright that I might keepe thy commaundements and as the Hart brayeth after the water brooke, so panteth my soule after thee oh Lord;* *Magna pars bonitatis velle fieri bonum,* it is a great step vnto goodnes to desire to be good.

Ad. 24. 16.
sc. pro statu
viatorum.

2. If he haue a constant endeauor not to sinne, as Saint *Paul* had who endeauoured alwayes to keepe a cleare conscience both before God and man, and as *Zachary & Elizabeth* are saide to walke in all the ordinances and commaundements of the Lord without reproofe.

Luc. 1. 6.

Homer. Il.
Rom. 7. 19.

3. If when he sinnes he does it not with a full force but with a reluctation—*ὡς ἄνθρωπος ὁ ὀφειλόμενος*, doing euill, but the euill hee would not doe—*Cum trahit invitum nova vis.* Then God accepts the will for the deede, then is he pronounced blessed, because his wickednes is forgiven and his sinne is couered: in which sence Saint *Augustine*

gustine, Tum tota lex impletur, quando quicquid non fit, ignoscitur. So from sinne I am led to the punishment of it, to terrifie vs from meddling with the pleasing baytes thereof, which is the third generall part. Viz.

The commination, *Least a worse* ^{3. Part.} *thing happen vnto thee.* *Μαχθον δὲ ζαμιατοῦ* Herodot.

μυθας ιερικωτας. Great sinnes deserue great punishments. The sinne of reciduiation was thought so great that the Nouatians would yeeld no place for repentance to such delinquents grounding their assertion vpon the 6. of the *Hebr.* and the fourth verse. It is impossible that they which were once enlighthned if they fall away should bee renewed by repentance, whose eyes (say they) were twice opened, whom did our Sauiour rayse the second time from death to life, not *Lazarus* whom hee loued, nor the widowes sonne whom hee pityed. Howsoeuer their position be hereticall, that place being ment not of falling

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falling simply into sinne, but of falling away from God by a generall and finall apostacie as some of the Iewes had done, who after they had giuen vp their names to Christ, to fight vnder his banner revolted to Iudaisme, renoūcing that part which they might haue had in Christ the sonne of *Dauid*: Yet surely this often relapse into sin is exceeding dangerous, if we argue by way of comparison with those diseases of the body, they do for the most part in short time deprive it of life it selfe, because by the often assaults of the same diseases nature is tyred, and exhausted, his strength wholly spent, and therefore shee is forced to yeeld vp her hold as not able to hold out any longer againe their violent invasion vpon her: So fares it with the soule through the manifold batteries of the same sinnes, the life of grace may be quite extinguished, what was the end of that man whose vncleane spirit

Vulnus iteratum sanatur tardius.
August.

Gutta cauat lapidem non vised sepe cadendo.

rit beeing gone out returned againe;
 τὰ ἔσχατα αὐτοῦ, the last of that man was
 worse then the beginning : Such was
 the case of *Julian* the Apostate after
 he had revolted to paganisme then the
 Deuill made him his owne, then hee
 plunged him in all those diabolicall
 arts which those instruments of Satan
Porphyrie & his associates taught him,
 then he playes the part of a sauage
 beast against the poore Christians, be-
 ing ioyned with the deuil against God
 and his Christ, dying with that blas-
 phemous scoffe in his mouth *Vicisti*
Galilee. So we reade in the life of *Lu-*
cian the Atheist after his Apostacie
 from the Christian profession, he falls
 blasphemously vpon Christ, cals him
 ἀνάρχον, ὁμομήτορον, ὁμοπαιδῆν, floutes and scoffes at all
 religion, & is angry with himselfe for
 being so vnaduised as to take that pro-
 fession vpon him which got him no-
 thing but an elongation of his name
 from *Lucius* to *Lucianus*. This sinne
 therefore of backsliding, of returning

Nazian.
calles him
Sapient. Orat.
contra Inl.
I.

Lucian in
Peregrino.

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with the dogge to the vomit, and the swine to her wallowing in the mire of sin, by how much it exceeds in greatnesse by so much it deserues a greater punishmēt, almighty God as that heathen *Plato* could note, it does *αι παντα* always play the Geomitrician, not diuiding by lot or by chance, but proportioning his punishment to the measure of sinnes. He that is angry with his brother vnaduisedly is culpable of iudgement, Hee that calles him Raca, (which *Theophylact* translates *καταρα*) shall be punished by the councell, but he that calls him foole shall be punished with hell fyer. So in the prophet *Amos* for three transgressions and for foure, thats for seuen, a finite for an infinite, God will shew no fauour, He will not turn vnto Iudah, but will send out such a fyer as shall deuoure the pallaces of Ierusalem. And in *Hosea* 5. from the 10. ver. almighty God follows the pursuit of sinning, by a gradation of punishing Iudah was like them that remoued the bounds,

*Plato in
Timaeus.*

Math. 5. 22

*Quia impius
est in rel-
lig. Th. Mo-
rus.*

Amos 2. 4.

*Vid. Leuit.
16. 18. 21.
24. verses.*

bounds, that is, subuerted all order of true religion, Ephraim walked after the commandement, to wit, of *Ieroboam* which made Israel to sinne, therefore will I be to Ephraim as a moath, and to the house of Iudah as rottenness verse 12. the moath frets by degrees insensibly, but rottenness ruins at once suddenly, further *Ephraim* saw his sickness, and *Iudah* his wound, then went *Ephraim* vnto *Ashur* and sent vnto king *Iareb*, forsaking God and making flesh their arme, resting themselves vpon the brittle reede of mans strength, therefore will I be to *Ephraim* as a Lyon, and to the house of *Iudah* as a Lyons whelp, the Lyon is fierce and cruell but the Lyons whelp is more bold (saies *Plinie*) for want of experience, and more rauinous as being but newly bloued in the naturall course of deuouring. This for temporall punishment. As for eternall, *S. Aug.* tells vs, *Si impius peccat in suo aeterno, Deus* <sup>*Impi ambu-
lant in cir-
cuisu.*</sup> *punit in suo aeterno*, if wretched man

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Pfal. 119. make no end in sinning (walking in a circle of sinne as *Dauid* speakes of the wicked (with his *amplius*, yet a little more sleepe, at least a little slumber in sinne, God for iustice sake must make no end of punishing with his *deterius*, worser and worser, making those temporall plagues but as a *praludium* to those æternall ones, where the worme of conscience neuer dyeth and the fire of Gods vengeance is vnquenchable, Therefore if thou beest *made whole sin no more, least a worse thing happen vnto thee*. Out of all which præmisses let vs deduce these brieue conclusions.

1. From the commemoration of the benefit receiued, It teaches that *Beneficium excitat officium*, Gods bountifulnesse ought to stirre vp our thankfulness. For as in euery donation there is a Giuer & a Receiuer, so there ought to be a thanksgiuer, otherwise the knot of the three Graces is vnloosed and vertue is dishonoured. What if wee compare our condition to the case of this

this diseased man, we were bruised and wounded by that subtle Serpent, who supplanted the first *Adam*, and behold wee are made whole by the pretious balme of the second *Adam* his righteousness, *He was broken for our sinnes and by his stripes wee are healed*: What remains but that we should apply this note of remembrance to our selues, and so be stirred vp to offer alwaies to God the sacrifice of praise and thanksgiving for our happie deliuerance, and so much the more, because it is more thank-worthy that Christ hath healed our diseased soules, *quam quod sanarit Aug. in Lo-*
languores corporum morituroorum, cum. then if He had restored our mortall bodies to perfect health. Ingratitude being so odious a vice, as the Heathen Orator, *Cicero.* said all other vices were cōprehended in that one, as Irreligion towards the Gods, disobedience towards our parents, neglect of the welfare of our cōtrei, which caused the ancient Græcians saies *Arist.* to place the temple of *Ethic. 4.*

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Thanks in the middest of the streete
~~and it was so done as~~ that being obvious to theeie
 it might alwaies put men in minde of
 remuneration : This temple was plac-
 ed euen in the midst of *Dauids* heart,
 who pondering with himselfe the in-
 finite mercies and benefits He had re-
 ceiued at Gods hands , breakes forth
 with *A Quid retribuam ?* What shall I
 render vnto God for all the benefits,
 &c ? and resolues the question with
 this *Accipiam calicem*, I will take the
 cup of saluation and giue thanks : And
 with good reason , for euen the sence-
 lesse creatures may teach man his les-
 son , All the riuers goe into the Sea
 (sayes *Ecclesiast.*) shewing themselues
 tributaries to that place from whence
 they haue their originall : So euery
 good gift temporall, spirituall, eternall,
 flowing vnto man from the Ocean of
 Gods goodnesse, man is bound by the
 law of retaliation to returne vnto him
 with all possible thanks for the same.

Eccles. I. 2.

2. From the Commonition, Sinne

no more : the conclusion is, That sinne is the cause of all affliction and diseases of the body. The ancient Heathen dreamed that many maladies were of a diuine nature, and from thence had power to subdue the strength and courage of the strongest body, whereupon *Plinie* notes it that the Romans dedicated a Temple to the Goddesse Feuer to the end, that whereas her Deitie could doe them small good, yet that shee would bee so good as to doe them no hurt. Others ascribed them to constellation of Planets, and to the apparition of Comets — *Nocte comata.*

*Plin. Nat. Hist. lib. 2. Such were called ~~divi~~ ^{divi} ~~interpreses~~ ^{interpreses}. *Dij avertunt cantes.**

— *Sanguinei lugubre rubent, aut Syrius ardor.*

Ille sitim morbosque fereus mortalibus agris. *Virgil.*

Blasphemous *Porphyrie* referred the contagion of the citie to the profession of Christian religion, because after that had once gotten head *Æsculapius* the God of health was neglected. The Greeke Poet — *Nécessité d'empêcher la peste.* they walke broad of their owne accord vn-

Ex Moru. de Relig. Hesiod. ~~εργα αὐτῶν~~ ^{εργα αὐτῶν}.

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controlled, but the Philosopher more truly yet after his naturall manner that diseases are not *pari p'it*, after the determinate counsell of nature: because Nature is not a step-mother seeking to destroy her children, *Sed pari p'it*, by a certaine consequence which the Physitian teaches to arise from the disproportion of the foure Primarie qualities Hotte, Colde, Moist, Dry, especially heate and moysture, when any of these vsurpe a tyranny ouer the rest, the whole fabricke of this little world our body is put out of frame by the rebellious humours, struing to ouer-master one another. But the sacred word of God conducts vs to the head and fountaine from whence all our diseases haue their issue, and that's from the sinne of our soule; for this cause many are sicke and weake amongst vs, Sinne, a thing so contagious *ut vi, & exuperantia sua corpus quoque inficiat*, it flowes with such a soure as it overflowes the whole vessell, who if He had

Ex Calio
Rhodig.

Aristotle de
morte &
vita.

I. Cor. 11.

Chrys. in
I. Cor. 11.

had not sinned, he had neuer been subiect to the arrest of any disease whatsoever : For whereas the Schoolemen obserue but three ordinarie waies open to his destructiō, either the violence of man, crueltie of beasts, defect in nature, against the vniuersal iustice should so haue preuayled with men, that neither offence should haue beene giuen, nor defence required. Againe, the second the fiercest of beasts should haue been in such subiection to man that the little child might haue plaied on the hole of the Basilik without hurt: and against the third he should haue had *optimum qualitatū temperamentū perfectæ sanitatis*, Such an equal temperature of these prime qualities as one should neuer haue bin prædominate ouer the other, the humour radicall being maintained by the tree of life : But by his disobedience forfeiting this large charter of his immunities to his soueraign Lord, *Tunc noua febrim, Terris incubuit co-*
hors, a whole army of maladies seized

Riclin sent.
Lumbard.

Esa. II. 8. :

Bonad.
Arnob. lib. 6.
cals mans
body domi-
cilium moy-
borum.
Horat.

one

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Ecc. 12.

Rom. 5. 12.

one mans body tugging & hailing him to his long home, the Palfie shakes him the crampe pinches him, the megrime possesses the head, the squinacy seizes the throate, the feuer hectique apprehends the whole body, vntill the keepers of his house begin to tremble, and the strong men bow themselues, the grinders cease, and they that looke out at the windowes wax dimme, and the golden ewer and pitcher is broken, and then dust returns to dust, and the spirit to God that gaue it; The best elixor that we can extract out of this miserable condition, is, that whereas sinne is the mother of all sorrow, yea of death it selfe: we should for Christs sake set the daughter against the mother, by sorrowing a goodly sorrow vnto true repentance, so may we haply preuent that tribulation and anguish that hangs ouer euery soule that sinneth, at least-wise make death become no death vnto vs, but a happy passage to a more happy life.

3. From

3. From the Commination, *Least a worse thing happen unto thee.* The conclusion is, That multiplication of sinne does necessarily inferre multiplication of misery, and that in regard of punishment both Temporall and Eternall. For the first the Heathen said it, *Qui alium ebrius percusserit,* and that whoeuer beeing in his cups did strike his fellow should receiue double punishment, because his sin was doubled: shal man be thus iust, and shal not the iudge of all the world doe right? yea surely, the sentence is already gone out of Gods owne mouth, Reward her double according to her works, and as much as she hath glorified her selfe & liued in pleasure, so much giue yea to her sorrow and torment. And S. *Chrysostome* renders a reason on Gods behalfe why he should thus prosecute reuenge vpon refractary sinners, *Si grauem priorem scelerum penam dederimus,* &c. If we haue beene formerly chastised for our faults and no whit better

Arist. Eth.

Gen. 18. 25

Reu. 18. 6.

*Chrysostom. in locum.**prolatum**in scriptis.**Aristotle.*

red

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red, wee prepare for our selues the seuerer punishment because wee seeme either Stupidi sencelesse stocks more dull then the Asse who wil hearken to the admonition of the whippe though he be the dullest creature: Or else *Contemptores*, contemptners of the chastisement of the Lord, spurning at Gods punishments as obdurate *Pharao* did, who though admonished by many plagues, as so many summons to call him to repentance, yet would not relent and let Israel goe, and therefore as he multiplied his sinne of obstinacy, so God measured out his punishment with greater seuerity. Secondly, for eternall, when Christ the righteous iudge shal come in the glory of his father, then shall hee giue to euery man according to his deedes, not onely *in quali*, euill for euill, *malū pro malū culpa*, sed *in quanto*, the greater euill of punishment for the greater euill of sin. As it was a paradox with the Stoicks to hold *icari diuina*, that all sinnes are equall,

Math. 16. 27

2. Cor. 3. 10

equall, so is it as great a paradox with vs to hold that the hellish punishment admits no difference, or degrees, *Vnus ignis* (saies S. Gregory) *omnes concludet, sed non aqualiter omnes comburet*, One fire shal encompasse the damned crue, but shall not worke vpon all alike, It shall bee easier for Tyre and Sydon then for *Corazin* and *Bethsaida*, yet all fowre shall meete in one place, Hell. The seruant that knowes not his masters will, &c. shall be beaten with few stripes, but he that knowes 'it and does it not shall suffer many: if those barbarous nations shall one day wring their hands and weep & waile because they haue knowne so little, and practised lesse: much more shall we Christians for knowing much, to little practise. All which may giue aduertisement to two sorts of sinners, *Desperat ille vt peccet: Sperat iste vt peccit*. The first would seeme to despaire of saluation and makes that an encitement to him to take a full draught of the pleasures of this life, because they continue but

*Aug. in
Psal. 144.*

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EL. 3.

for a season. The second rushes vpon all manner of sinne, presumption of pardon though he drinke vp iniquity like waters, and deuoures sinne with greedines. *S. Augustine* concludes, *Vtrumque metuendum*, the case of both of them is most fearefull, because as they draw on iniquity with the cords of vanity and sinne as with cartropes: so are they drawne sayes *Clem. Alexan.* *αποτομὴν βοῶν ἀπὸ τοῦ ζυγίου*, like staled oxen to the slaughter, with cords of their own making; treasuring vp vnto themselues wrath against the day of wrath: which is all one as if a man should bee every day gathering of sticks and fewell to make the fire greater wherewith himselfe should be burned.

Seeing theretofore we are by nature forgetful of Gods benefits, Seeing that all kinds of sinne are to be auoided by vs, whether against the 1. or 2. table, whether small or great, whether sinnes of youth, age, complexion, conformitie, intension, either by a seruent desire, settled

settled reluctance, or constant endeavour, as the onely cause of all woe and misery incident to the nature of man. Let vs alwaies be mindfull of God the giuer, to render due thanks for all his blessings, let vs so demeane our selues in all godly conuersation, that though sinne must dwell in our mortall bodies so long as we dwell in this earthly tabernacle, yet that it may not raigne in the to the obeying it in the lusts thereof: So may we preuent sins attendants affliction of body, grieve, and anguish of soule, yea that last of al punishments eternall death. Which that wee may doe, Christ Iesus our heavenly Physician who hath left vnto vs this wholesome prescript, *of sinning no more*, grant vnto euery one of vs: To whom with the Father and Holy Ghost three Persons in Vnity and one God in Trinitie be all prayse, and power ascribed now and for euer. Amen.

FINIS.